Tub-preachers overturn'd

OR

Independency to be abandon'd and abhor'd as destructive to the Majestracy and Ministery, of the Church and Common-wealth of England.

Proved in a satisfactory Answer to a Lybellous Pamphlet, Intituled

A Letter to Mr Thomas Edwards, with an infamous Dedication,

Shewing the Vanity, folly, madness of the deboyst Buff-coate, Mechanick Frize-coat, Lay illiterate men and women, to usurpe the Ministery, and Audaciously vent their own Hereticall opinions, in their hous-- (*alias* Tub) -- Preachings. *viz.*

Wiet a Cobler.
Robine a Sadler.
Sammon a Sho-maker.
Barde a Smith.
Kiffin a Glover.
Patience a Taylor.
Tue a *Girdler.*
Willkin the Meal-man.
Fletcher a Cooper.
Hobson a Taylor.
Oates a Button-maker.
Ives a Box-maker.
Barbone a Lether-seller.
Parvis a Gold-smith.
Lamb a Sope-boyler.
Bignall a Porter.
Henshaw a Confectioner, *alias* infectioner.
Bulcher a Chicken-man.
Hawes a Broaker.
Duper a Cow-keeper.

Reader, I cannot inform thee of their christen names because 'tis questionable whether they have any.

Jude ver. 13. *Raging waves of the Sea, foaming out their own shame, wandring stars, to whom is reserved the blackness of Darkness for ever.*

London, Printed for *George Lindsey* and are to be sold at his shop over against *London-stone*. 1647.

Tub-Preachers overturned, or Independency to be abandoned and abhorred, as destructive to the Magistracy and Ministry of the Church and Common-wealth of ENGLAND: Proved in a satisfactory Answer to a Libellous Pamphlet, (Intituled, *A Letter to Mr* Thomas Edwards *with an infamous Dedication.*)

SIR, Worthy Sir, Reverend, Honoured, Grave, Dear Friend, Father, Good Master.

WE cannot wonder at the loftiness of your looks, nor at the exorbitant humour of your spirit, when we find you so wofully bespattered and courted from every part of the Kingdom, where Sathan we fear hath his Throne.

Sirrah, you the Dictator, that in the first word and line call your self we, what loftiness of looks; what humor of spirit behold you in Master *Edwards*, or how wofully be spattered and courted from every part of the Kingdm, which is (in the first place) amongst your too too many Errors, a Contradiction; to be bespattered and yet courted. Sir, I verily beleeve good Mr

Edwards (as in your ridiculous title) is first good in withstanding to your face your most blasphemous evils: secondly Master, because by him you are taught to amend your manners both of words and doctrines: Sir, He sets the sadle upon the right horse, and has rid you till your gall'd backs compell you to kick.

But, say you, these courtings come from every part of the Kingdom, where Sathan, you fear, hath his Throne. By which I hope, though ye, like him, have name and nature; for name legions, nature compassing all the parts of this Kingdom; So, like to him, shal you fall like lightning: if ye have two natures this is one of a Sectary.

The erring spirit transforms and makes to vary
From what men should, do most, yea quite contrary.

Page 1. *line* 12. *Our thoughts are extreamly divided; we know not well whether to look upon you under the blindness of a deluded brother, or perverseness of a resolved enemy; having once (we once beleeved) received the knowledg of the truth, we will put our charity on the tenters (as you have put the Covenant).* What ribble rabble is this.

Sir, I truly beleeve your thoughts are extreamly divided, so your hearts, your judgments, I spare to say your wives: Division is your delightful Harmony; your musick's Concord: your thoughts, hearts, households, Churches are divided. *You look upon him under the blindness of a deluded brother, yet ye beleeve he once received the knowledg of the truth.* In this see your own blindness which your wall-eyes look under; Not all your delusions of profits, advancements, which your party hath encroached upon in your new moulded Church-Conventicle-gatherings, could be able to shake his foundation; nor could he, having once the knowledg of the truth, be deceived by your errors by all your glozing specious pretences of New-Light, Christ upon his Throne, Godly Party, Free-grace, Saints, Comfort of beleevers, Divine Light, Pilgrim of the Saints, and Honey-comb, and a thousand sweet lyes in them to have a man go slumbring to hell in a feather-bed.

If Mr *Edwards* recites to the world the ungodly blaſphemous unworthyneſs of your ways in your own Dialect: you fall fouly with him, and cry out Perſecution, the ruine of the Saints, *&c.* As though you ſhould go on in your crooked erroneous paths uncontrouled or unrecalled, and then if you afford him (as you have but few) a good thought or word, you ſtretch your charity upon the tenters as he the Covenant, when it is notoriouſly known there hath not been in any age in Chriſtendom like Covenant-breakers to your ſelves Malignants or others, for which I thus brand you.

The Independent Crew, throughout this Nation,
With eagerneſs purſue a Toleration
For all Religions; break their Covenant
They once did make with *God*, true Proteſtant
Religion to maintain; Sects Hereſy,
To 'bandon and extirpate Popery,
Blaſphemy, Avarice, by which I gather
You THEN, Delinquents were, NOW, perjur'd rather.

* If you took not the Covenant.

Page firſt, line laſt, Sir in the ſo deſperate Carreer, give us leave ſadly to ask you whence and whither ſo faſt? Sir, I ſhal gladly reſolve you, this poſt-haſt is to overtake you that ſo madly gallop into all the parrs of this Kingdom, where you have vented your blaſphemies the doctrine of devils; therefore ask you, ſo I beleeve, Sathan may be truly ſaid to have his Throne there; where ye have crept into widdows houſes, and have bewitched or deceived ſilly women, men and women ſervants, children; and ſince your entrance ye have, like *Jezabel*, painted your brazen fac'd pretences, and look out of thoſe uppermoſt windows. No wonder then if Mr *Edwards*, like *Jehu*, drive on furiouſly for your outthrowing and deſtruction; putting behind him all your meſſengers of threats and flatteries) to peace with you; I dare be bold to affirm, (if ye perſiſt) that if the dogs lick not up your blood yet the black Ravens of the valley ſhall pick out your eyes.

Page 2. *line* 14. *God shal smite thee, thou whited wall, that thus in the pride of thy heart flyest in his face and strikest at the very apple of his eye.*

Sirrah, call you zealous Mr *Edwards* a whited wall? Sir, pray observe the Apostles doctrine and fellowship, judge your selves: and then if your seared conscience and judgment blinded through too too much New-Light, Ile inform them and tell truth: Your painted Sepulchres, nought but ignomy and hollow-hearted rottenness within; a noisome cage of unclean birds, I should say beasts. Sir, cal not your party (that brood of crocodiles) the very apple of Gods eye, for very shame, to them that know you to be the devils spectacles; but because hees old and crased, your New-Lights (*alias* old Heresies and Blasphemies long since adjudged and condemned by all former Councels and Sinods) makes him behold you the clearer; you, Sir, are Arrians, Antinomians, Libertines, Soul-sleepers, Anti baptists, Socinians, Pelagians, Self-seekers.

Are these, dare ye say, the very apple of Gods eye? No, Ile tell ye of what kind of apples ye are, much like those goodly apples of *Sodom* that are of a fair aspect, but touch them they fall to ashes, or of that fruit or kernels of those temping apples of Paradise; that were pleasant to the eye and seemed good for food, yet had a most deadly rotten coar; and therefore the most fit for the devils use to deceive our silly mother *Eve*, whose practise is yours; because ye know they are the weaker vessels, or rather vassels to you: ye act the devils part of a strong man and take possession.

Page 2. *line* 26. *Lay aside the squint-eyed byasing respects of this adulterous generation, and let conscience speak.*

Sir, first I most credulously believe what Mr *Edwards* doth do to inform of your vicious ways, is for conscience sake that you reform them, and not for any sinister or byassing respect. Sir, your calling this an adulterous generation, I beleeve it more then others heretofore, and increases with your New-Light, because it is adulterate, your name shews your nature; Sir, I could give you twenty more of those

those very apples you put into Gods eyes to put out ours, with all their several workings, Antiscripturians, Antisabatarians, Adamites, Millenaries, Apostolicks: all of the brotherens holding, yet the sisters are and hold but one, are loving familists, hold divorce, however they differ in other your fundamentals, in this they are absolute.

We Saints more freedom have then other men,
To marry at mid-night, or no matter when;
When e'er a sister promise, she'l indeaver
To keep her word, or do the deed however.

*Tho. Watson in Duck-lane married in Moor-fields by one *Smith* a Tailor, and many more I can nominate.

No wonder ye call this an adulterous generation when ye account it a light thing to say put out the candle and kiss mee.

Page 2. line 27. Who (under God) have been the pillars and only supporters of a reeling and tottering State?

Hold, lets have no swearing: sure I am there's lying (if you intend your party of Ildependents;) you the only Pillars and Supporters? do you not (in this) act the part of Allexander the Copper-smith, to Brazon out your untruths and notable lies thus? Sir, I know the Ambition of the party that falsly assume to themselves the *Repairers of our breach, and restorers of our pathes to dwell in.* Sirrah, I did verily beleeve, ye had bin so fully satisfied in this point by that Right-worthy Dr. Iohn Bastwick; that he had stopt all the mouthes of such Railing, Lying, Black-mouth connicatching adversaries, that you had not had the Brazen-faceſt impudence once more to assert it, in his most industrious Book intituled, the *utter Routing of all the Independents and Sectaries* &c. Which Book is to be bought or borrowed at the Book-seller shop over against London stone. Unto which Book I recommend the Reader, for this full satisfaction there shall he read a catalogue of our worthy Pillars, Heroes, Patriots of this Reeling and tottering state; nor then were, or, now are Independents, those that indured the most trouble and danger in the heat of the day.

Page

Page 3: line 14. We could tell the world and you, a true story of the late Pranks of Mr. *&c.* (whose name you know; but we wil spare) of his late supplanting the Marchant: and getting his espowsed Mistris with child; (which act with all its Circumstances, we find not in all your gangrein Parralle'd) of Sir, I very well know where your shoe pinches you; the late Pranks of Mr. *&c.* or *etcetera*, Sir, I had thought *&c.* had been such a former vexation to you in the oath *Ex officio*; that ever after you would forbare to charg it upon another, Sure this is one like the reft: if any Presbitarian should so disorderly walk, you would not be so meal-mouthed as to forbear to name him; But I rather believ (in this) you (Jackan-apes like) immitatet the actions of Anicus the Oxford Scribler (Saving in this your Simplicities, you discover your self the contrary) that when he wanted novellties; could forg them; so you because Mr. Edwards in his *Gangrena* doth justly, truly reprove you, you unjustly, and untrewly intimate, you could say so or so; but I wil tell truth of one of a 100000 thousand (Mr. Edwards hath not heard of) Mr. *Armstrong* that on the 10. of March 1647. The day the Parliament ordered, to be set apart for Publique hnmiliation: to beseech Almighty God to stop the growth or increase of Herisies, Blasphemies *&c.* He being of a quesie stomake to this came into Foster-lane (he is well known at the dagger) before that Godly minister Mr. Norton and Mr. had ended their afternoons Sermon, *Armstrong* said, have not these Fellows done cursing us it? wil tey curse us all the day? I think they wil never have done cursing of us.

P. 4 *l.* 4. *To carry on the design you dare not suffer in a forraign force; the Netherlands have done you good service,* Sir, your party hath done the devil more. Let any indifferent Reader judg between us, whose design? yours, or ours; (for now I am of the plurall number too) your design are Rebellious Irish Hodg-Podg, curdled meis of all together: or, ours a united, conjealed, Semented, Selected, government whose designe I say; is the most like to give way to,

or

or usher in a foraine force: further, whether the *Netherlands* have done us good service, is refer'd to Judgement; whether I, or no, I am sure like Factions to your owne hath done *Germanie* an evill service, yea, has been their utter ruine, and (almost) totall desolation. Ile referre my Judicious Reader to the Historie of *Anabaptists* of High and Low *Germanie*; in which, to his griefe of heart, he may justly feare the like sad events approaching upon this, by this reproachfull adulterate generation of Vipers.

Page 4. line 27. *Sir, you with your Gangrene have been weighed, and are found too light, and verily your expected Kingdome is departing.* Sir, doe you put your Foole-point here? me thinks your semy (*alias*) filly Colon, is a stop too much: Sir, you with your six-leav'd scurrulous Pamphlet have beene weigh'd in the Scale of Judgement, & you are found a worthlesse, witlesse Noddie; Sir, it proclaimes you a meere Mechanick: my *Genius* prompts me, you are by Profession one of these two, a Weaver, or Cobler; a Weaver I guesse, by that home-spun, course, grosse-weaved Fustian in your Booke; a Cobler, by your Patching and Botching, nick-named Heresie, malignant-Prelacie, wyre-drawne-Covenant; yea, a Cobler I could wish you the rather, then should I hope in time you'd mend. Reader, I shall be carefull to avoid prolixitie, (a thing extremely affected by my *Antagonist*) therefore for brevitie sake I shall not trace him in his nonseneicall reiterated lines, but in those of most concernment, remembring the wise mans *Mandamus*, *Answer not a foole according to his folly, lest thou be like him.*

Page 5. line 19. *Know you not who saith, the weapons of our warfare are not carnall: why then, as men distracted, crie ye out so loud for Magisteriall externall force?* Sir, we know the Apostle so saith: in that infancie of the Gospel-Doctrine of Jesus Christ, the whole world (almost) in opposition against them, they had not, nor could have, such Magisteriall or outward force; yet God invested them with Miracles, mightily to compell or convince their (like yours) stiffe-necked and uncircumcised of heart, which you more cunningly appropriate to tender conscience: but we have the Precept of Jesus Christ for our example, to inflict corporall, penall punishments upon

ſuch incorrigible blaſphemers and offenders. Sir, with a three-ſtring'd whip he yerkt out of the Temple thoſe abuſers of it, *Iohn* 2. inferiour to your ſelves. Sir, can you denie this Legall puniſhment to be a Goſpel-right? and know, if through our ſilence to God, the Magiſtrate, and Miniſters, you ſhould perſiſt in your unholyed unſanctified, unwarranted progreſſe, the very ſtones in our ſtreets (I verily believe) would crie out againſt us.

Page 5. line 36. *Ye warre indeed, but it is after the fleſh; no wonder your conqueſt is no more, for the Spirit of the Lord we feare is departed from you.* Pray ye ſpeake ſoftly, give your charitie tother ſtretch upon the Tenters, or Ile give you rope enough to ſtretch your necks. If you, the troublers of our *Iſrael*, were all departed far enough, good enough, to your good new *Canaan*, a good riddance: becauſe you ſeparate from us, account your ſelves all the Spirit of the Lord. There is more reaſon, and I rather believe it, *ye are of your father the Devil*, his worke ye doe; then at leaſt, ye are the Devils Journeymen, and I feare hee'l recompence yee. Sir, we warre not after the fleſh, but againſt it, we hold, fight the good fight of Faith; and our conqueſt over you, is the overthrow of your *Babel*, ſo vaſt and unlimited, and all you that contribute your utmoſt aſſiſtance, carrying up your Dung, and untempered Mortar to make up the Bulke: in this Fall, or Confuſion, themſelves are loſt in the Rubbiſh.

Page 6. line 22. *Tell us not, Sir, of a ſpecious Ordination, any further then you can atteſt its Divinitie by the concomitancie of the Spr', we ſhall elſe looke upon it as a meanes to delude the ſimple; tell us not (as your predeceſſors did) of order and decencie in the Church.* Sir, this ſpecious Ordination, which your Faction doth refractorily oppoſe, we can (and have done with all circumſtances) prove its Divinitie by the un-erring Spirit of Truth, by the example of Chriſt, that at one time ordained 70 Diſciples, and then ſent them forth, the practiſe of his bleſſed Apoſtles, and ſince in the Primitive Church, in all Ages ſucceſſively; which I here omit (as I ſaid) to avoid prolixitie. But now Sir, I doe demand of your Ildependant illiterate partie, man or woman, by what ſpecious Ordination, or Call, ordinarie or extraordinarie, doe ye intrude your ſelves into our

Pul-

Pulpits, to infect or touch our Congregations with your Leprous Doctrines? In this ye imitate the Devils practise. *Iob* 1. *In the day the sonnes of God appeared before God, Satan likewise came in amongst them*, but for hurt and affliction of godly *Iob*: and therefore, this Ordination we use it not as a meanes to deceive the simple (were ye so wise as to believe it) but as an Ordinance of Christ.

Tell us not of order and decencie in the Church. Shall I tell ye? if not, worthy M. *Edwards* shall tell the world of you; of your too too many disorders, irreverent Antichristian behaviours in all Churches (where ye come) by your pragmaticall schismaticall preaching (*alias*) pratling Buffe-Coats, and others: Ile name but one of 100000, where they pissed in a Font, and brought a bald horse in the Church to the Font, and baptized him by the name of *Ball-Esau*, because said they he was *Harry*. *Gangrena* 3. And although you will not be told of order and deceneie in the Church, I tell ye these disorders and undecent distractions and confusions, the God of order and peace is not the Author of, but the Devill, 1 *Cor.* 14. 33.

Page 7. line 18. *Sir, were you a messenger of Christ, your work would be to goe and preach, and hold forth the everlasting Gospel, which alone is the arme of God to salvation, you would more crie up the sword of God then of* Gidion, *you would see more cogent convincing authority to subdue the heart by one Evangelicall* Iscriptum est, *then a thousand politicall* fiat Justitia's, *or all the arbitrarie boundlesse Canonicall* Ipse Dixit's *in the world.* Sir, this I professe your Master-piece. Sir, to doubt M. *Edwards* to be a messenger of Christ, I account it impertinent, not worth resolving: His servants (or messengers) ye are, to whom ye obey. That he obeyes & followes Christs precepts, or example, I prove thus: Christ his great and principall work was, to redeem the world and save it; but his first work, as most necessary, was to confute or convince the world of sin, and this he began at 12 years age: He had a greater work to doe; yet this (though inferiour) was first, as most requisite, to confound & put to silence such Rabbies and Ring-leaders (as your selves) that opposed his Kingdome & Doctrine, when he disputed with those Doctors that were astonied at his Wisdome & Doctrine. This was S. *Pauls* practise (a chosen Vessell of Christs by a Call extraordinarie) who fought the good fight of Faith with Beasts of *Ephesus* (as

M. *Edwards* doth in *England*) after the manner of men: he wrought with his hands, not that every dispenser of the Gospel should doe so (as ye doe) but becauſe he would not bring a reproach on the Gospel of Christ (as ye doe.) Sir, tell me now, is there nothing to be done by a Minister, or messenger of Christ but onely to preach? you (as we) well know, where God hath his Church, the Devil hath his Chappell; and though his messengers give all diligence, yet the Devils Agents will make Bookes to sowe their Tares: therefore, there is something more to be done, then onely to preach the everlasting Gospel. Surely, M. *Edwards* (in these sad times) holds forth this contention betweene the seed of the woman and the seed of the Serpent, to be Evangelicall, and approved of by the everlasting Gospel, and as the right and strong Arme of God to salvation.

You would more crie up the sword of God, then of Gidion. Sir, why must we have this distinction, as if the sword of *Gidion* was not the Lords? The *Israelites* (as we doe) cryed up, *the sword of the Lord and of Gidion*, or Magistrate: This we well know is your way of babbling. Sir, this way of M. *Edwards*, reprehending you and reproving you sharply (as the Apostle commands) is of a great convincing Authoritie to subject the heart, and rip off that fore-skin, were not your *Adamite* hearts harder then the Adamant; yea, it would be to you an Evangelicall *Scriptum est*.

Page 8. line 8. *The way to Heaven ye tell men, is by the gate of Hell; and more then halfe-damned they must be, ere they must think of being saved: and who but ye (in the dispaire of poore creatures) ordained to speake peace?* Sir, indeed this Doctrine, so much of it as we maintaine, is farre different or seperate from your pleasing one: yet this we know, the way to Heaven is not strewed with rushes, and that those which will live godly in Christ Jesus, must suffer Persecution, Tribulation, Anguish, griefe of heart and mind, &c. This is not (as yours) to nihilate the Doctrine of Repentance, but to bring them to humilitie to whom God giveth grace; when he resisteth such proud, Pharisaicall, high-minded, Soule-murtherers, Braggadochio's, as your selves. Is this by the gate of Hell? I am sure it is the way to know themselves; a thing ye are most ignorant of.

And

And who but yee ordained to speake peace. Why Sir who but they? who are ye? are any of you the Prophets, or the sons of the Prophets? Sir, remember that *Uzziah* was strook (by God) with a Leprosie, for intruding presumptuously upon the Priests Office: I hold you (if Prophets) to be the sonnes of that old lying Prophet, which countermanded that Prophet sent on Gods message, who beleeving his lyes, was destroyed by a Lion in the way. If we should beleeve your peace, when you squeale out *pax, pax,* (as I could instance in many your blasphemous doctrines) we should wholly neglect our eternall and everlasting peace.

Pag. 8. l. 35. *But Sir, in good earnest let's have more sence, and lesse volumes, fewer tales and more truths, smaller books and bigger Arguments (these bum bast Editions tire all, but satisfie none) Reasons are sold by weight, and not by tale.* Yea Sir, in sober sadnesse, yee shall have more sence when your illiterate numbers learne to reade, then they'l love to write and speake sense when they cry up Humane Learning, and other externall properties, as these unlearned Rabbies account them; till when these volumes of necessity must increase with your Numbers; you shall have fewer tales and more truths, when you forget your lying Mother-tongue, as well as your Latin one; for take this for truth, so long as yee pray, preach, dispute nonsence, lyes, and those knaveries y'are ashamed to owne; in your own dialect they shall be repeated, and thrown as dung in your face; and then shall you have more weightier Reasons of the Sunne, when such Moon-calves shall be brought to the Knowledge and Love of God and of his Wisdome and Truth, and to love and Charity to their brethren.

Now he comes to a rude draught of a simple Inventory of Mr *Edwards* Books; this hairy ruffenesse shewes them to be of the hated brood of *Esau*, whose hoary-hairy scapes God doth and shall smite with a frenzie lunacie, which they call illumination of the spirit. *Imprimis, given to the Honourable House of Commons, out of hopes to finde favour there, so many Bookes.* Sir, what you call hopes, I can assirme is, he hath assurance to finde favour with the Honourable House of Commons, the King, and House of Lords too, yea with the Assembly of Divines, and all the knowing Orthodox men in

Christendome: Sir feed not your fancies with vaine hopes of the late brags you made of the strength of your P-y in the Parliament-Houses, Armies and Kingdome; these are but meer scar-crows which your unlicensed Printing-Presse hath divulg'd, of which *Overton* in *Newgate* can give testimony, as well as *Lilburne* in the *Tower*. *Item, given to your reverend selfe for your reverend Copy so many* 40. s. *in dry money* (*too much by* 39. *in so dry a bargaine*) See Reverend Mr. *Edwards* (if you were not of the viperous Generation) is Right Worthy by you to be reverenced as your best and most reverend Master or Tutor, and therefore take warning that if you persist to bristle up your prick-eares at him, with your wild-lookt meager countenance, that hee, or some in his behalfe shall pick your guberd teeth with such a bed staffe as Dr. *Bastwick* did. *Item, given to a Schoole-boy, to correct your false Latin, and other amendments,* 40. s. *in dry money, (too much by* 39. *in so dry a bargaine.*) Sir, he that can write true Latin, can as truly correct it as Mr. *Edwards* doth himselfe. But Sir if you have not broke *Priscians* head more than once, Ile give you leave to breake mine: But Ile take the paines as I would give you correction, to correct your Page last, line first, *Ambobus manibus iterum iterumque approbatur*, which I thus correct, *Ambabus manibus iterumque iterumque approbatur*. Sir, for the rest of the Inventory, it is so full of nonsensicall simplicitie not worth the repeating, or answering; yet for the Readers satisfaction let him judge. *Item, given to the Grecian, for helping you to the Originalls, and filling up the Hebrew blanks* 59. *shillings and* 3. *groats:* I feare you want one groats-worth of wit. *Item, so many sold for little or nothing, to the Exchange, to Grocers, Cookes, &c. Item: so many sequestered for my own proper use, in my study behinde the doore (alias the house of Office) and for my servants so many*; and many more such like Items: But Sir, take this one *Item* from me, that if these thin leav'd empty volumes of a sheet and a halfe, and your sawcie lyes in them shall still be vented against the Parliament, Assembly, Church of *England*, Mr. *Edwards*, Dr. *Bastwicke*, Mr. *Pryn*, &c. Ile publish to the world your illiterate, mechanick, nonsensicall cobled-fustian-Tubbers, men

and

and women, the names and qualities of some of them for this time Ile but nomin[illegible], *viz.*

Wyet a Cobler, *Bignall* a Porter, Major *Tulidagh* a Scot.
Robin a Sadler, *Kiffin* a Glover, *Patience* a Taylor.
Lamb a Sopeboiler, *Tue* a Girdler, *Parvis* a Goldsmith.
Barebones a Leatherseller.
Henshaw a Confectioner, (*alias* Infector.)
Bulcher a Chicken-man (*alias*, dead and alive.)

These and 40. more for the men-preachers; and for your women-Tubbers, *alias* Dubbers, my Muse shall onely sing of one, * *Revel.* 2.

*The Church of * Thyatyrah threatned sore,*
For suffering Jezabell, *that Scarlet Whore,*
Thus to seduce Gods people, and to teach
Them disobedience, yee (poore soules) bewitch
Them her to follow; Like her, such another,
Sold Bone-lace in Cheapside, that had a Brother
Did walke disorderly, him to befriend
For his Conversion, at a Tables end
Did take a Text, and boldly did descant,
The lawfulnesse to Preach of a she-saint,
Inform'd her Auditory, that there was
More need she edifie 'em, then sell Lace;
And that her zeale, piety, and knowledge,
Surpast the gravest Student in the Colledge,
Who striv'd thus Humane Learning to advance,
She with her Bible and a Concordance,
Could Preach nine times a weeke, morning and night,
Such revelations had she from new light.
The tedious, godlesse, non-sence sermon ended,
Her sainted Convert, whom she thus befriended,
Desir'd a private Application,
Unto the point in Agitation.
The Feast when ended, and the Saints all gone,
Who left behinde a large Collection.
" *Deare Brother, said she, if you would be wise,*
" *Ile teach you how your gifts to exercise;*
" *One Concordance will serve us both to note,*
" *Such Scriptures as wee'l easily get by roat:*

He

He with her wind of Doctrine led away,
Forsooke his wife, with her went over Sea,
So she her husband, where they both expreſt
Each others gifts, I bluſh to preach the reſt.

Sir, that this eſtimate is more infallible than yours, to which ye: ſubſcribed *R. S.* I have likewiſe annexed *G. L.* for the honeſt Reader to judge. Reader this *R. S.* or *Ralph Smith* is the Book-ſeller that prints and publiſheth Mr. *Edwards Gangrena's*; Sir, if hee ſhould make ſuch a lame account as you bring, he would ſhew little wiſdome to re-print ſuch volumes: But ſirrah, this is like one of your falſities you ſaid of Dr. *Baſtwicks, viz. That his Bookes had made more Independants then they had diſſwaded from it.* And Sir, for that whibling ſcandalous Pamphlet, call'd *A ſudden Anſwer to Dr.* Baſtwicks *utter routing of all the Independants and ſectaries*, of one ſheet of paper, in which you undertake to anſwer his 100 ſheets; But becauſe it is not worth his while to reply too't; I ſhall (God willing) give any indifferent Reader a full and good account to anſwer in your owne Dialect excepting your rayling and lying, &c. Sir, let me (for your owne ſake) deſire you as a Chriſtian Brother, to recall theſe paſſions, and reclaime them, to ſet Chriſt before you as the trueſt pattern to learne of him to be meek, humble, lowly in your owne eyes, this will raiſe you to a high pitch of piety and acceptance with Almighty God.

Sir, let me exhort ye as a Chriſtian Brother, to ſet Chriſts bleſſed Apoſtle S. *Peter* as a true pattern before you to imitate him (in your unerring Church) although S. *Paul* reproved S. *Peter*, *Gal.* 2. 11. *But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed*; yet *Peter* of that godly knowledge doth acknowledge and approve of all S. *Pauls* Epiſtles, 2 *Pet.* 3. 15, 16. *And accoumt that the long-ſuffering of our Lord is ſalvation, even as our beloved brother Paul alſo, according to the wiſdome given unto him, hath written unto you. As alſo in all his Epiſtles ſpeaking in them of theſe things, in which are ſome things hard to bee underſtood, which they that are unlearned and unſtable, wreſt as they doe alſo the other Scriptures, unto their owne deſtruction.*

FINIS.

Perfect Occurrences OF Every Daie iournall IN PARLIAMENT:

And other Moderate Intelligence:

From Fryday *Aprill* the 9. to Fryday *April* the 16. 1647.

Collected by Lu: HARRUNEY, Cleric.

London, Printed for *I. COE*, and *A. COE*, and are to be sold at *Cripplegate*, and in the *Old-Baily*.

Beginning Friday, the 9 of *Aprill*.

Common wealth is preserved by the Civill *Magistrates; superiour*, as *Parliaments*, and under them, *Deputy Lieutenants* of *Shires*, Officers of *Horse*, *Admiralls*, &c. *Inferiour*, as *Iustices* of Peace, *Constables overseers* of youth, *Clerkes* of the Market *Esiles*, for *buildings* streets, bounds, *Questours*, *Actuaries*, *Iaylours*, *surveyers* of *Woods*, *Fields*; &c.

This day the House of *Peers* (at a Conference) gave reasons to the Commons, why their Lordships desire their Concurrence for the puttingdowne of Country Committees.

1. *Many very great* Complaints *have been made from all parts of the Kingdome, against them, by those who have ventured their Estates and lives for the publike service.*

2. *That* power *which was given to them for the good of the Kingdome, they have abused, and in an* Arbitrary *manner oppressed the people, to the* scandall of the Parliament.

3. *The Continuance of them, is no wayes beneficiall to the Kingdome, and*